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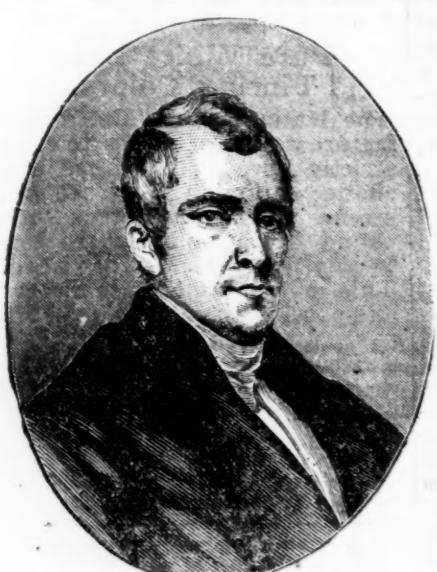
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WILBUR FISK MEMORIAL.

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WILBUR FISK.

ABEL STEVENS, LL. D.

THE appearance of Wilbur Fisk in the ministry in 1818 may be said to have dated a new epoch in New England Methodism. A man of intrinsic greatness; of the highest style of Christian character; of rare pulpit eloquence, full of grace, dignity and power, he was also the first Methodist preacher of the Eastern States who had the advantages of a collegiate education; a fact of no little importance among the people of New England. No man did more to redeem his church from the imputation of ignorance, not to say the contempt, with which it had been branded among the trained clergy of those States; for, notwithstanding the ministerial competence and greatness of such men as Merritt, Ruter, Soule, and Hedding, their commission had been generally discredited, beyond their own people, for lack of academic diplomas. Fisk led up the whole Methodism of the East in educational enterprise, ministerial culture, and public influence; while his saintly life presented a model of Christian character which impressed his entire denomination, not only in New England, but throughout all the land; for his usefulness and reputation became national. In 1830 he was called to the presidency of the Wesleyan University, Middletown, Conn., of which he was one of the founders. In 1835 his enfeebled health compelled him to make a voyage to Europe, where he officially represented American Methodism in the Wesleyan Conference. He was elected bishop of his church while absent, but declined the episcopal office in favor of his function as an educator. Returning, he continued his labors in the Wesleyan University with declining health, but unabated devotion, till his death.

Wilbur Fisk's person bespoke his character. It was of good size, and remarkable for its symmetry. His features were harmonious, the contour strongly resembling the better Roman outline. His eye was nicely defined, and, when excited, beamed with a peculiarly benign and conciliatory expression. His complexion was bilious; and added to the diseased indication of his somewhat attenuated features. His head was a model not of great, but of well-proportioned, development. It had the height of the Roman brow, though not the breadth of the Greek. His voice was peculiarly flexible and sonorous. A catarrhal disease affected it; but just enough, during most of his life, to improve its tone to a soft round, without a trace of nasal defect. It rendered him a charming singer, and was an instrument of music to him in the pulpit. Without appearing to use it designedly for vocal effect, it was nevertheless an important means of impression to his sermons. Few men could indicate the moral emotions more effectively by mere tones. It was especially expressive in pathetic passages. If genius cannot be claimed for him, nor the very highest order of intellect, yet he approached both so nearly as to command the admiration of the best cultivated minds, and the almost idolatrous interest of the people. Good vigor in all his faculties, and good balance of them all, were his chief intellectual characteristics.

His literary acquisitions were not great. The American collegiate course in his day was stinted. After his graduation he was too busy to study much, and he was not a great reader. His resources were chiefly in himself—in his good sense, his quick sagacity, his generous sensibilities, and his healthy and fertile imagination. He possessed the latter power richly, though it never ran riot in his discourses. It was an auxiliary to his logic, an exemplification of Dugald Stewart's remark on the intimate relation between the imagination and the reasoning faculty in a well-balanced mind. Its scintillations were the sparkles that flew about the anvil on which his logic piled its strokes. His style, not being formed from books, was the natural expression of his vigorous and exact intellect;

it was therefore remarkable for its simplicity and terseness, its Saxon purity and energy. A meretricious sentence cannot be found in all his published writings. His polemical writings were not only in good temper, but models of luminous and forcible argumentation. His sermon on Calvinism may be referred to as an example. That discourse, with his sermon and lectures on Universalism, his essays on the New Haven Divinity, his sermon on the Law and the Gospel, his tract in reply to Pierrepont on the Atonement, etc., would form a volume which the church might preserve as no ignoble memorial of both his intellectual and moral character. His "Travels in Europe," though containing some examples of elaborate reflection and picturesque description, was not a volume of superior claims; it had too much of the ordinary guide-book character.

His moral character was as perfect as that of any man whom it has been the writer's happiness to know. His intimate friends will admit that there is hardly a possibility of speaking too favorably of him in this respect. It has often been remarked by those who had years of personal relations with him, that they were literally at a loss to mention one moral defect that marred the perfect beauty of his nature. This is saying very much; it is saying what cannot be said of one man, perhaps in a million; but it can be deliberately said of this saintly man. It was his rare moral character, more even than his intellectual eminence, that gave him such magical influence, and rendered him so successful in the government of literary institutions. All about him felt self-respect in respecting him. To offend him was a self-infliction, which even the audacity of reckless youth could not brook. In 1839, in the forty-eighth year of his age, Wilbur Fisk died in great peace. His chamber had been for days sanctified, as it were, by the glory of the Divine Presence, and his broken utterances were full of consolation, and triumph over death. "Glorious hope!" was the last and whispered expression of his religious feelings.

WILBUR FISK.

REV. WILLIAM RICE, D. D.

WILBUR FISK was the ideal man of my boyhood; and, as I think of him today, the perspective of the vanished years serves only to place in strong relief his marked ability.

The question is often asked, "Would Dr. Fisk be reckoned great were he living now, and were he compared with the men who have adorned our church in these later years?" To this inquiry we answer, "Yes;" for the qualities of mind and heart that made Dr. Fisk great in his own day were absolute, not relative, attributes of his character, and they were beyond the influence of time or environment. But I do not propose to discuss this question, or to portray the man. My own boyhood's memories serve, here, merely to introduce the portraiture of Dr. Fisk, by one whose acquaintance with him was even more intimate than my own.

My first recollection of Dr. Fisk is on the occasion of his inaugural at Wilbraham, in 1825. Though at that time I was only five years old, my memory of that day and of its exercises is distinct and vivid. My father was one of the original trustees, and I accompanied him to Wilbraham at the opening of the school. From that time forward Dr. Fisk was a frequent guest at my father's house, although his welcome visits were less frequent after he assumed his more distant and arduous duties at Middletown. He often conducted the Sunday service of our Springfield church, and on these occasions we were indeed highly favored, for as a pulpit orator he was without a rival, in our estimation.

No visitor of these early days at my father's house has left so clear and lasting an impression upon my mind. The ideal intellectual beauty of his face, his melodious voice, his dignified yet always kind and winning manners—all these drew me to him with an attractive power which no other man ever exerted upon me. He often took me in his lap and talked with me, and the memories of my childhood are brightened by the recollection of these charming and familiar conversations. Gradually, as childhood passed on to boyhood and youth, an earnest spirit of Christian counsel crept into his words; and his encouragements to me to secure an education and prepare myself for usefulness in the world were among the most potent of the influences which decided my choice of a profession and gave character to my later life. I loved him and revered him as I loved and revered no man in my early life save my own father.

Dr. Fisk had been the first principal of the Wesleyan Academy, and at the time of his death he was still one of its board of trustees. It was therefore deemed eminently fitting that the exercises of the annual exhibition of the Academy should include some memorial of his life and work. The duty of delivering this eulogy the faculty assigned to me, for I was then a student in the Academy. To aid me in my work of preparation, Dr. David Patten, then principal, gave to me the notes of a discourse which he had delivered upon the occasion of the death of Dr. Fisk. These notes are interesting, as they give us the impression of Dr. Fisk expressed at the time by one who had been his pupil at Wilbraham and at Middletown, and was also an intimate and valued friend.

I shall give an abstract of these notes, omitting for want of space the discussion of his Christian character and presenting only Dr. Patten's portraiture of Dr. Fisk as a man and as a scholar:—

To depict the intellectual and moral lineaments of the character of Dr. Fisk, to give form and feature to the inner man, to trace the minute lines of distinction, the fertility and richness of his thoughts, the

in which he differed from all others, and which constitute his true identity, is no easy task. Every one may recognize in him the moral beauty of great powers devoted to noble ends, but to give the discriminating touch, to give the correct proportion and symmetry and beauty of his intellectual and moral nature, requires more than the hasty dash of the pencil, more than a cold rhetorical flourish.

It would seem indeed, at first blush, that it would be difficult to say too much in his praise; yet everything like extravagance or exaggeration would be equally unworthy of one so remarkable for his simplicity and truth, and who was as much above concealing his own true nature as affecting one which did not belong to him.

The rough strokes and glaring colors in which the characters of common men may be struck off, cannot express the serene equilibrium of his virtues, the exquisite temper of his mind, and his singular fitness for the posts of duty to which he was called by Divine Providence.

To you who were familiar with his social virtues, intellectual strength, and deep and unostentatious piety, I can give no description which will equal the portrait already traced upon your hearts. To you who knew him not, caught I can say will present a full and just picture of the original. The occasion however will require that I cite your attention to a few of the prominent features of his character as a man, as a scholar and as a Christian.

One trait calculated to impress even a careless observer, and which brightened into an uncommon excellency upon nearer acquaintance, was his remarkably mild and gentle manners, his uniformly easy and amiable deportment, and his talent of making all in his presence feel perfectly at home. Indeed, he ever threw around him such a kind and cheerful influence that it was the delight of the poor and unlearned as well as the rich and great to enjoy his society.

He treated all as equals; hence many on first meeting, having received their impression of the nature and influence of his greatness in the school of the world, were disappointed, nay, sometimes almost disconcerted, so unprepared were they to find one whom fame had been trumpeted through the length and breadth of the land so simple, so kind, so unpretending. If to be perfectly easy and natural in one's deportment and to cause others to feel free and at ease in his presence constitute the true gentleman, then we have in him a living exemplification of what is too much an anomaly in society. Yet this is one of the proudest elements in his greatness.

Blended with this was an unassuming dignity which always commanded attention and respect; not an artificial dignity which depends upon staid looks, cold formalities, and a haughty reserve—these he left for such as would disguise conscious weakness by affected appearance. His was the dignity of the truly great man acting out to all alike the calm, deep feeling of an honest heart, clothed in the garb of simple but majestic truth. This dignity he sustained in all circles; and while he caused the countenance of the little child at his feet, or the mendicant at his door, to kindle with smiles, he carried in the presence of the great and mighty that calm, deep gravity and elevated tons of thought and feeling which commanded respect and influence. But it was that remarkable blending of sweetness with dignity, of gentleness with energy, of mildness with decision, that most elicited our admiration, and clothed his character with a brightness almost unearthly.

His temperament, too, was of that placid kind so favorable to true wisdom. His equanimity of mind could not be easily disturbed, nor his smoothness of temper ruffled. He had little of that nervous excitability which to great men even is frequently a "thorn in the flesh." He was a stranger to the extremes of excitement and depression, and the even flow of his cheerfulness beokened the sunshine of his heart.

He was blessed with that rare endowment—a spirit of frankness. "Of whatever else I may be accused," said he, in a private conversation at the last session of the New England Conference, "of whatever else I may be accused, I cannot be accused of duplicity." Like truth itself, he had nothing to disguise, nothing to keep back, nothing to paint over with deceptive colors. When he spoke from the fulness of an honest heart, not fearing but truth would stand "though the heavens should fall."

He was a public man, but the discharge of public and official duties did not divert his attention from the culture of the social affections. If he was one of the most distinguished champions in the arena of public controversy, he shone no less brightly in the social circle and at the domestic fireside. Many who hear me can bear witness that it was no ordinary pleasure to sit in his atmosphere, and receive instruction as it fell from his lips as freely as the dews of evening. His conversational powers were of a high order, and from the treasures of his well-stored mind he delighted to pour forth, not the spirit of one proudly conscious of superior wisdom, but in the loving spirit of the true Christian, those rich sentiments which would interest and profit all who listened. In his own family circle his heart had full play, and his social qualities, warm, elevated and refined, shined around their beautiful and blended lights. There the sunshine of the soul diffused its softest radiance, and soothed and cheered and tranquillized the passing hours.

His friendships were as lasting as they were pure. When he gave his heart in confidence to a friend, it was not with the expectation that that union would be ephemeral, but rather with the feeling that the friendship would be as durable as life; and hence he rarely lost a friend. Even those who engaged with him in polemic strife, or differed from him in religious opinion, always hailed him as a friend and brother, and cherished towards him feelings of love and respect.

As a scholar, his learning, if not as profound as some, was varied and extensive, and his mind was disciplined by habits of close thought and deep patient investigation. This is evident from the character of his writings, especially the controversial writings he has given the world, and which have elicited very general commendation. He has contributed to quite an extent to the religious and secular literature of the age. And when we remember how readily he wielded the pen, how powerful were the energies of his mind, and how rich the resources of his intellect, and especially that he had commanded some important works which promised to add much to the literary treasury of the church and world, we cannot but be amazed at that providence that has called him so suddenly away.

As a preacher, it is no fulsome adulation to say that he was one of the brightest ornaments of the American pulpit. This is generally conceded. Few of the thousands that have hung upon his lips and received the full tide of thought and feeling as it flowed deep gushing from his innocent heart, few that have been thrilled with the touches of his eloquence or melted into tenderness or kindled into rapture at his descriptions of the love of Calvary or the glories of heaven, will soon forget the form or spirit of that heaven-inspired ambassador of God. In his pulpit efforts he intuitively discerned and promptly seized whatever would create in his auditory the liveliest impressions. The weight and importance of his doctrines, the fertility and richness of his thoughts, the

pertinacity and beauty of his figures, the vigor and elegance of his style, the simplicity and pathos of his eloquence, always commanded the attention and swayed the feelings of his audience. His eloquence was of a manly, dignified and attractive character, but simple and natural; his language was flowing and copious, energetic and elegant, and carried with it the minds of his hearers the rich gift of profound and original thought. In a word, his style as a speaker and writer was at once clear and simple, strong and nervous. Indeed, simplicity was one of the most interesting attributes of his productions—so simple that he could be comprehended by the most illiterate, but so profound as to instruct the most erudite.

As a polemical writer he was noted for the clearness of his views, the candor with which he stated and answered the arguments and objections of his antagonists, and the spirit of love with which he always conducted his discussions.

One peculiarity in his mental training I must not pass unnoticed; it is the wonderful command he held over all his intellectual treasures. His material for thought and his great intellectual stores were so arranged and disposed that he always knew where to find what he needed, and how to use his resources to the best advantage. Hence his interest as an extemporaneous speaker; hence the happy art, in which he so much excelled, of being always prepared to speak with readiness and profit on whatever subject might be presented for thought or discussion. This command over his mental resources, united with his other moral and intellectual endowments, rendered him in the estimation of all a truly great man—indeed, a great man on some subjects on which he had prepared his mind by thumbing over his dusty tomes and spending weeks or months in patient research, but great on others and at all occasions.

Dr. Rice also contributes the following incident:—

The influence of Dr. Fisk on the various departments of our church work, and especially and predominantly upon the work of education, are to be presented in this number of ZION'S HERALD. I do not propose to trench upon a topic which will doubtless be ably discussed by some one. I desire simply to relate in a very few words a conversation I had with Isaac Rich, which will illustrate the powerful influence which Dr. Fisk has also exerted upon the interests of education in our church.

One of the anniversary weeks at Wilbraham some years ago, Bro. Rich and myself took an early morning walk over the hills, and, in the course of our walk, as we looked down upon the Academy buildings, he spoke of the interest he had taken in their erection, and of his interest, generally, in our institutions of learning and in our educational work; and he remarked that no money he had ever invested had given him anything like the satisfaction that the money he had given to Wilbraham and to Middletown had afforded. He then added: "All this satisfaction which has come to me, and all the benefit which has come to the church, must be credited rather to Dr. Fisk than to me, for he was his influence over me in my earlier years which has led me in my later manhood to devote my means to the cause of education, to which he devoted his intellect and the labor of his life."

When we remember the large sums given by Isaac Rich to Wesleyan Academy and Wesleyan University in the critical periods of their financial history, and, later, the great bequest of almost his entire estate to the endowment of Boston University, we shall begin to measure the immense value of the indirect influence which has come to our educational institutions from the life and labors of the venerated and sainted man to whose name and memory this number of ZION'S HERALD is devoted.

BRIEF CHARACTERIZATIONS.

Bishop A. G. Haygood.

Methodist Episcopal Church, South.

Wilbur Fisk among Southern Methodists is perpetuated in the naming of children. A generation ago a multitude of boys were named in honor of him who belongs to American Methodism. I have always thought of him as a lofty-souled man who, "made free by the truth," was not afraid.

Los Angeles, Cal.

Bishop John H. Vincent.

Methodist Episcopal Church, South.

I am not really able to say anything concerning Dr. Fisk. The impression which I have always had concerning him is that of a quiet, firm, steady, gentlemanly, saintly, Christian educator and preacher, representing a class of men a larger number of whom would greatly have blessed the earlier Methodism, and are immensely needed in our own time.

Chautauqua, N. Y.

Rev. E. E. Hoss, D. D.

Editor of *Christian Advocate* (Methodist Episcopal Church, South), Nashville, Tenn.

In completeness of character Wilbur Fisk was perhaps the foremost man that has been produced by American Methodism. He had great gifts as a teacher, preacher, orator, and administrator; but his chief distinction lay in the fact that he was one of God's serviceable, every-day saints. In the South, as well as in every other part of the country, his memory is held in high esteem.

Atlanta, Ga.

Rev. Jesse Bowman Young, D. D.

Editor of *Central Christian Advocate*, St. Louis, Mo.

The salient feature of Wilbur Fisk's career which most impresses me—at least in view of the needs which are especially needed by our own generation—is that it was irradiated, informed and vivified, in all its phases and stages, by a deep religious experience, an inner life of prayer and consecration, of hope and joy, of vitalizing faith. A student, a college president, an educational reformer, organizer and pioneer, a polemic, a temperance champion, a traveler, a preacher, and engaged, moreover, in the struggles—social, political and moral—which marked his age, he had not produced a nobler example of Christian manhood.

Atlanta, Ga.

Bishop O. P. Fitzgerald.

Methodist Episcopal Church, South.

Devout Methodist mothers all over our country are still naming their boys for Wilbur Fisk, recognizing in his character and life the intellectual power that commands admiration, and the unselfishness that captures and holds the heart of humanity. Bravery and heart-force have rarely been so happily combined as in this man.

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Atlanta, Ga.

Bishop C. A. Hendrix.

Methodist Episcopal Church, South.

Wilbur Fisk in his own period. Today he would find himself in a House of Commons, with a House of Lords above him. No longer having an undivided educational kingdom, he would probably experience less hesitation to accept the episcopacy. But history will not be chary of honor to the man who must ever stand as the prototype of the illustrious line of American Methodist educators.

Wilbur Fisk Memorial.

WILBUR FISK.

The First Fully Typical American Wesleyan.

PROF. OEO. PRENTICE.

WHAT I mean by this heading is that Mr. Fisk is the first member of the American Methodist Conferences who has any real title to this distinction. On one ground, none of the members of those Conferences of English birth, except Dr. Coke, could be taken to fairly represent the Wesleys, since neither Rankin, Whatcoat nor Asbury were university men. And although Dr. Coke was a university man, he somehow lacked the qualities which are indispensable to our thinking of him in any sense as a typical Wesleyan leader.

Men like Jesse Lee, Freeborn Garretson, Thomas Ware and Nathan Bangs were, in their day and generation, Methodist leaders of no slight influence and reputation, in spite of the fact that like Washington and Lincoln, they were not college men. Hence few of them could appreciate certain characteristics of the Wesleys. The latter were not only widely read in all the best current literature of the times, but also acquainted with the great classics of the Latin and Greek languages, with the whole round of Bible study and learning, and widely familiar with the masterpieces of English theology. Now, however, gifted men like Asbury and Lee might be, however diligent and persistent in their efforts at self-improvement, however choice the contents of their saddle-bag library, but few of them became real leaders, and still fewer could discern the wide difference between the highest attainments of the graduates of Circuit Academy and of Preaching Elder College, and those that the Wesleys had won at the Charter House School in London, and Oxford University. In order to do that fully a man would need to be a graduate of one of our better American colleges.

When Wilbur Fisk had finished his days of study at Peacock Academy, and the University of Vermont, and Brown University, with his fine literary taste and his tent to the writing of verse he must have been sensible of the slightness of his equipment in many ways. Probably he was the first Methodist preacher in America whose education and aspirations enabled him to measure the difference between the men around him and the Wesleys.

Then Wilbur Fisk was a person of the profoundest religious nature; not St. Francis of Assisi, nor Xavier with his missionary flame, was ever more genuinely and seraphically Christian than he. As a student and practitioner of the law he might easily have rivaled the great lawyers of New England; as a statesman he might easily have rivaled the most conspicuous; yet he gave up these chances to be a member and minister of the meanest and most despised church in New England.

Not three years had he been pastor of the humble societies he served before he reached the conviction that in order to be useful in the highest degree there he must cast his soul unrewardedly upon the mercy of Christ and invite the Spirit of Grace to make his whole life on earth an embodiment of the most absolute consecration of all his being unto God. Henceforth, to the end of his life, Wilbur Fisk was a visible witness to all the supreme virtues of Christianity after the Wesleyan model. This was the one persistent, ever recurring motif of all that he said, all that he did. He combined the seraphic fervor of a Fletcher with much of John Wesley's coolness of logic and hard-headed common sense. Here was a new and marvelously sweet and winning type of Christian life, perhaps the most attractive personal Christian character New England had yet seen. He won friends amongst all classes and conditions of men as readily as John Wesley himself, and they clung to him to the end of his career as tenaciously as Cardinal Newman's clung to him, for he had a genius for friendship. It is one of the striking things to read, in the letters that passed between Wilbur Fisk and ministers of other churches as well as his own, the evidence that a multitude of excellent men were always dissatisfied with themselves and their courses of action until they could win his approval. It was this greatness of soul which made him so irresistible as a pastor, presiding elder, principal of a school, and president of a college. I have never read or heard of any person who had any real chance to come into close and free personal relations with him who did not bear witness to the marvelous intensity and humility of his communion with God. In no other way have I gained such an idea of what he was to his day and generation as by the occasional remarks made accidentally by persons who had come into personal contact with him. In all my life never have I heard such absorbing, consuming affection for Methodism.

When once invited to a settled pastorate in a prominent church and the salary very desirable, he replied, "This would build up Wilbur Fisk, but it would not build up Methodism." From 1826 to 1830 Wilbur Fisk was principal of Wilbraham Academy. The institution opened with seven students, and in the half decade eleven hundred and fifty were enrolled. The principal once described his situation as follows: "Teacher, beggar, gilder, treasurer, secretary, steward, book-keeper, proctor, preacher, etc., etc."

For seven years and five months, (from September 1831 to February 1830) Wilbur Fisk was

mediate, condition of the work of grace upon the heart. Repentance is a condition only remotely in order to a justifying faith, agreeably to the teaching of Christ: "And ye, when ye had heard, afterward repented not, that ye might believe on him." But faith is necessary immediately, as that mental state directly antecedent to the giving up the soul into the hands of the Divine mercy. — *Wilbur Fisk.*

WILBUR FISK.
Biographical Notes.

REV. E. C. BASS, D. D.

WILBUR FISK was born in Brattleboro, Vt., Aug. 31, 1792. While he was a child the family moved to Lyndon, Vt. His father, Issiah Fisk, served in the legislature of Vermont seventeen years, and was for many years a judge in the courts of Caledonia County. Both of the parents outlived their son.

Up to seventeen years of age young Fisk had not been in school more than two or three years in all. At the age of nineteen he began the study of Latin, and in one year at Peacham Academy

He Was Fitted to Enter College "a year in advance," and so became a member of the sophomore class of the University of Vermont, Aug. 12, 1812. Instruction at the University was suspended for the year 1813-14, as the buildings were taken for barracks by the United States army. Fisk proposed to enter as junior at Middlebury; but when President Davis said to him, "You cannot expect to enter here on the same grade that you left Burlington," and then proposed to give him an examination, this loyal son of the University replied, "No, sir, you have already pre-judged my case, you cannot examine me."

In the spring of 1814 he entered the junior class at Brown University, where he was graduated in 1815 (McClintock and Strong's Cyclopedic says he was graduated at Burlington). The following two years and a half were spent in studying law, teaching, and battling with his lifelong enemy, consumption. No man gets into his right place until he is converted. This was very true in Wilbur Fisk's experience. In the winter of 1817-18 Lyndon was visited of God; and among the many converted or reclaimed was this son of godly parents. His mother once said: "While Wilbur was aiming to become a distinguished statesman, I was all the time praying that he might be made a minister." Her prayers prevailed. In March, 1818,

The Law Student Began to Preach. The next month he was on Craftsbury circuit in northern Vermont. In the summer of the same year he joined the New England Conference and was continued on Craftsbury circuit. In 1819 he was stationed at Charlestown, Mass. During his second year at Charlestown his health failed. He told the story some years later as follows: —

"I was inexperienced, indiscreet and zealous. I preached thrice on Sabbath, besides some extra labors; attended one or more meetings every day; visited daily eight or ten families, and talked and prayed and sang with them all; attended camp-meetings and their labored night and day, and often preached and prayed at the top of my voice, and fell suddenly. . . . I was confined about six months, got able to ride, and spent about two years on my native mountains in doing penance for my indiscretion. . . . I find the way to sell my life to the enemy as dear as possible, to use it sparingly that my

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church in New England.

Not three years had he been pastor of the humble societies he served before he reached the conviction that in order to be useful in the highest degree there he must cast his soul unrewardedly upon the mercy of Christ and invite the Spirit of Grace to make his whole life on earth an embodiment of the most absolute consecration of all his being unto God. Henceforth, to the end of his life, Wilbur Fisk was a visible witness to all the supreme virtues of Christianity after the Wesleyan model. This was the one persistent, ever recurring motif of all that he said, all that he did. He combined the seraphic fervor of a Fletcher with much of John Wesley's coolness of logic and hard-headed common sense. Here was a new and marvelously sweet and winning type of Christian life, perhaps the most attractive personal Christian character New England had yet seen. He won friends amongst all classes and conditions of men as readily as John Wesley himself, and they clung to him to the end of his career as tenaciously as Cardinal Newman's clung to him, for he had a genius for friendship. It is one of the striking things to read, in the letters that passed between Wilbur Fisk and ministers of other churches as well as his own, the evidence that a multitude of excellent men were always dissatisfied with themselves and their courses of action until they could win his approval. It was this greatness of soul which made him so irresistible as a pastor, presiding elder, principal of a school, and president of a college. I have never read or heard of any person who had any real chance to come into close and free personal relations with him who did not bear witness to the marvelous intensity and humility of his communion with God. In no other way have I gained such an idea of what he was to his day and generation as by the occasional remarks made accidentally by persons who had come into personal contact with him. In all my life never have I heard such absorbing, consuming affection for Methodism.

When once invited to a settled pastorate in a prominent church and the salary very desirable, he replied, "This would build up Wilbur Fisk, but it would not build up Methodism." From 1826 to 1830 Wilbur Fisk was principal of Wilbraham Academy. The institution opened with seven students, and in the half decade eleven hundred and fifty were enrolled. The principal once described his situation as follows: "Teacher, beggar, gilder, treasurer, secretary, steward, book-keeper, proctor, preacher, etc., etc."

For seven years and five months, (from September 1831 to February 1830) Wilbur Fisk was

President of Wesleyan University

Faith seems to be the exclusive channel through which every gracious effect is produced on the mind. The sinner cannot be awakened without faith, for it precedes every judgment in favor of truth, and every motion of moral feeling, and of course every favorable concession of the will. The sinner never could throw himself upon the Divine mercy, never would embrace Christ as his Saviour, until he believed. Hence the Scriptures lay such great stress upon faith, and make it the grand, and indeed the only im-

mediate, condition of the work of grace upon the heart. Repentance is a condition only remotely in order to a justifying faith, agreeably to the teaching of Christ: "And ye, when ye had heard, afterward repented not, that ye might believe on him." But faith is necessary immediately, as that mental state directly antecedent to the giving up the soul into the hands of the Divine mercy. — *Wilbur Fisk.*

WILBUR FISK.
Biographical Notes.

REV. E. C. BASS, D. D.

WILBUR FISK was a man of eloquent speech and trenchant pen, this consecrated, saintly man, not yet forty-seven years old, was called to higher service. His grave is in a quiet, hallowed God's acre, a little west of the University, in close companionship with that of Stephen Olin, another son of Vermont, whom the dying Fisk suggested as his successor.

PROFESSOR J. W. MERRILL'S RECOLLECTIONS OF WILBUR FISK.

THE bust of this great and good man rests on my parlor table. It was the kind gift of Daniel H. Chase, of Middletown, Conn., the only surviving graduate of the first class in Wesleyan University. Its features and poise of the head are true to the life; save its snowy whiteness, while the face of Dr. Fisk, from long, wasting disease and exhausting toils, was of sallow paleness when he sat in re-

A few words I may not omit concerning him while in the pulpit. There he was always seemed to me not only conscious of the presence of the people, but of the immediate presence of the living God. I never knew him carelessly to open or shut the Bible, to smile it, or to smile it on the desk, or to substitute for it one of another form than that provided by the love and provident care of the people to whom he ministered. I never saw him shake his fist or point his finger like a dagger at his congregation. I never knew him to play antics or show airs in God's holy house. Neither in the pulpit nor on the platform did I ever note in him an unmeaning gesture, a frown, or a grin, or other careless affectation. I have sometimes seen the tear glisten in his eye, and often a radiant joy light up his whole countenance as some brightness of heavenly light. I never heard him use denunciation, or railing accusation; nor saw him provoke a smile in a religious audience by a stroke of wit, or send a tremor through it by a biting sarcasm; nor did I ever hear him yell or scream in the sacred desk or anywhere else. Affectation of voice, gesture, smartness or snap never knew in Wilbur Fisk. An Italian artist repaired it, made a mold and cast ten copies for me. The casts have been given to institutions and old devoted friends of the Doctor; the mold is in New York, kept for future use. I associated with him seven years, and Dr. J. W. Merrill, of Concord N. H., had a like mental process for solving their oft-recurring difficulties, a process probably continued long after Dr. Fisk had ascended.

The Doctor's voice was very sweet and flexible. In conversation it was no small pleasure to watch the play of his features. His admonitions and reproofs were most impressive. One case is vividly remembered. I chanced to be in his room making my report when a student, who had been summoned to receive a private reproof for unlawful deportment, entered. He was pointed to a chair until the report was ended. He had entered with a markedly defiant air. Evidently he had resolved not to be humbled; but the admonition was so kind and reasonable, so addressed to conscience, common sense and self-respect, that the high head began to droop, the body to lose its bolt-uprightness, until the final aspect was that of a wilted plant. Though much amused at the process, I had to maintain a grave face. Such examples of wisely-gentle dealing were invaluable to me in my long career as a teacher.

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WILBUR FISK.
REMINISCENCES.

Fisk came to my room, accompanied by a young man just admitted to the University, and desired me to receive him until other and permanent arrangements could be made. Hesitating for a moment—so great is the gulf between a freshman and a senior—I was so moved by the gracious and paternal bearing of the president and by the appearance of young Ninde, that I as gracefully yielded. The future showed the wisdom of it, for four years thereafter he was associated with me in the board of instruction at Cazenovia Seminary, where the incident was pleasant.

The commendations prudently given by Dr. Fisk of the public efforts of the students greatly endeared them to him. One such occasion in my junior year, incidentally reported to me by Daniel Curry, left an impression that remains of service to the present time. The portraiture of an ideal character drawn by my friend, Dr. J. E. C. Sawyer, seems not inapplicable to Wilbur Fisk: "An ideal Christian character would certainly be symmetrical. It would be both strong and beautiful, and

Its Strength and Beauty

would heighten each other. Is symmetry of character an attainable ideal? I think so. Perfect specimens of Christian symmetry may be very rare, but they cannot be found is too much to say. In fact, we have seen some people whose goodness was strong in all directions, and every element of strength enhanced their personal charm and their spiritual beauty. Among the cultured and the uneducated we have known some in whom the beauty of holiness was gloriously though modestly visible." Of whom is this thought, as applied by those who had a personal acquaintance with Dr. Fisk, a better likeness in miniature than on a building.

int, it will pay you containing information many a dollar; postal card to do so. LEAD CO., New York. Lead Works, class.

STON WATER LCE. air only, or in HOT WATER, is POPULAR. Mechanics Association of New York, Gold & Superior in 1887, to other makers of it ever received such PRESENTMENT. CIRCULAR LETTERS FROM USERS?

Wilbur Fisk was a young preacher who, because of the encomiums often given to his immediate predecessor on the circuit, was greatly depressed in spirit lest he should not merit equal praise. Learning this fact, Mr. Fisk replied that such commendations of others had a different and encouraging influence on himself, for he was led to think that if the people commanded his predecessor they would likewise appreciate him and his services if he merited their good-will. This same spirit of paternal kindness was shown in a letter, dated Aug. 9, 1838, to a member of my class, who had, immediately after graduation, openly disgraced himself and his associates; but the next day, in a note to President Fisk, humbly acknowledged his fault and asked pardon. The reply was characteristic and worthy the man.

From the line of thought thus briefly drawn it is evident that, in personal character and life and in contact with and influence over young men, Dr. Wilbur Fisk was a model worthy of imitation and was eminently fitted for his high position as the first president of Wesleyan University.

Saratoga, N. Y.

WILBUR FISK AS AN EDUCATOR.

REV. J. W. LINDSAY, D. D.

W H O E V E R writes the history of the educational institutions of the Methodist Episcopal Church ought to give a most prominent place to the work which Wilbur Fisk accomplished.

When he entered the ministry, in 1818, he was almost the only colleague graduate of the Conference with which he was connected. Thoughtful men all through the church were profoundly impressed with the importance of establishing colleges and academies. The General Conference of 1820 recommended that the Annual Conferences should establish seminaries of learning. At that time "there was not a single literary institution of any note under the patronage of the church." It was then that Wilbur Fisk declared, with almost the solemnity of a religious vow, "If God spare my life and give me influence, with His blessing the Methodist Church shall not want academies or colleges."

He was indefatigable in his efforts to establish the Wesleyan Academy on a solid basis; and, after holding the position of principal of that institution for a few years, when Wesleyan University was founded, at the first meeting of the trustees held in August, 1830, he was elected president. He entered upon the work assigned him almost at once, though the college was not formally opened until the following year. In his inaugural address he took

Positions far in Advance of the Methods then in Vogue

in collegiate education. The classification of the students was to be by departments, and the students in each department were to be divided into sections, without reference to their standing in other departments, or to the time they may have been in the University. Any student was to be allowed to take a partial or an entire course, and when regularly dismissed was to be entitled to a diploma according to his attainments. If a student wished to continue in the University during vacations, provision was to be made for his instruction. It will be seen that in several important features Wilbur Fisk anticipated the methods of the new education. To carry out his far-reaching plans required much more abundant resources than could be provided.

The years of his presidency were few and his appliances too limited for the full development of his system; yet he lived long enough to put his mark upon many who became leading educators in the church. The students

who were connected with Wesleyan University in its early history felt his strong personality. One great and immediate demand in his day was for men to take positions in the new institutions of learning that were being established. It may be of interest to note how many who originated, or organized, or taught in our leading institutions, were the students of Wilbur Fisk.

In the first list of students that was printed appear the names of Oson C. Baker and David Patten. Oson C. Baker was principal of Newbury Seminary, a professor in Concord Biblical Institute, and bishop of the Methodist Episcopal Church. David Patten was principal of Wesleyan Academy, a professor in Concord Biblical Institute and Boston University. In the list of the succeeding years are the names of Frederic Merrick, who became principal of Amenia Seminary, a professor in Ohio Wesleyan University and for some years its president; and John W. Merrill, who was the first president of McKendree College, and then for fourteen years professor in the Concord Biblical Institute. Then come in succession such names as B. F. Teft, principal of East Greenwich Academy, president of Genesee College; and H. B. Lane, who for twenty years was professor in Wesleyan University. And then follow the names of Henry Bannister, at one time principal of Cazenovia Seminary, and for more than twenty years a professor in Garrett Biblical Institute; of Davis W. Clark, principal of Amenia Seminary and a bishop of the Methodist Episcopal Church; of D. P. Kidder, a professor in Garrett Biblical Institute and also in Drew Theological Seminary; of Schuyler Seager, principal of Genesee Wesleyan Seminary; of Daniel Curry, principal of Troy Conference Academy, president of Indiana Asbury University; of Erastus Wentworth, president of McKendree College; of E. E. Wiley, president of Emory and Henry College; of James Alverson, professor in Genesee College and for some time acting president; of Edward Bannister who, after establishing several institutions of learning, was president of the University of the Pacific; of Edward Cooke, principal of Pennington Seminary, president of Wesleyan Academy, president of McKendree College; of E. E. Bragdon, principal of Fales Seminary, professor in Indiana Asbury University, and professor in Genesee College; of Richard S. Rust, principal of New Hampshire Conference Seminary, president of Wilberforce University; of Erastus O. Haven, principal of Amenia Seminary, president of the University of Michigan, president of Northwestern University, chancellor of Syracuse University, and elected bishop of the Methodist Episcopal Church in 1880.

Thus Wilbur Fisk fulfilled the spirit of his pledge—that the church should not lack for educated men to fill positions in its institutions of learning. His success as an educator was assured, because his heart was in his work. He had that most potent of all qualities in a teacher, the ability to arouse enthusiasm. He was in his right place as an educator; he sought no other position. When elected bishop in 1830, he declined the office in these words: "If my health allowed me to perform the work of the episcopacy I dare not accept, for I believe I can do more for the cause of Christ where I am than I could do as a bishop."

Wilbur Fisk was a model worthy of imitation and was eminently fitted for his high position as the first president of Wesleyan University.

He was a man, too, that commanded himself to public favor to a remarkable extent. This was of great advantage to the school in many ways. From the first, though a denominational academy, it was catholic spirit and educational character was such that large numbers resorted to it from families of other churches. It was more singular that this should be the case than that it had been so in later years.

A remarkable instance of Fisk's catholic spirit and the recognition of it by cultivated men of other denominations, as well as an evidence of the culture that must have characterized him, is seen in his visit to Hanover, N. H., the seat of Dartmouth College. Not only the people of the town showed a ready and practical interest in his educational enterprise, but the college faculty suggested that he give them an opportunity to aid their contributions. Though wholly contrary to his previous intentions, he accepted the suggestion, and a handsome sum was collected. It must be remembered that at this time Dartmouth College was only a scantily endowed institution, and its professors could have been receiving but a very moderate compensation for their services.

It was only for five years that Mr. Fisk was permitted to direct the affairs of the Academy; yet in that time, as has been intimated, he succeeded in giving to it certain wholesome and salutary elements of character that it has never lost. Most of its principals since his time have been either men whom he trained or who were trained by men who had served under him. What is more, the essential spirit prevailing at Wilberforce communicated itself in large measure to other and later Conference seminaries, so that his influence has perpetuated itself unto this day more deeply and widely than can now be estimated.

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WILBUR FISK AT WILBRAHAM.

REV. G. M. STEELE, D. D.

In the old book of records of the trustees of Wesleyan Academy, under date of September 28, 1825, I find the following entry:

"Noted, that Wilbur Fisk had hereby appointed president of the Academy, with power to appoint such instructors as he may deem expedient; and that he be requested to receive the reception of scholars on or before the first Monday of November, and that he prepares a suitable code of rules and regulations, and a proper course of studies to be pursued by the scholars, and fix the terms of quarterage and the price of boarding with the inhabitants until the boarding-house is prepared, and the price of the room, and the price of the board, and the price of the furniture necessary for the boarding-house."

Mr. Fisk was at this time thirty-three years of age. He was presiding elder of the Vermont District in the New England Conference, having his headquarters and his work

More than a Hundred Miles Away

from Wilbraham; and this, too, long before there were any railroads and when the ordinary highways were none of the best; and from the duties of this office he would be unable to get release for some nine months. Besides the arduous labors of his presiding eldership he was on several important committees appointed by the trustees, and several of these were anything but sinecures. On the whole, it strikes the ordinary observer that the duties and responsibilities of the newly-appointed principal were not what an ambitious young man of the present decade would eagerly crave.

The years of his presidency were few and his appliances too limited for the full development of his system; yet he lived long enough to put his mark upon many who became leading educators in the church. The students

of his hat for a table while his wife officiated as coachman. The little

School of Seven Students, soon to increase to scores and in no long time to hundreds, he left in the hands of his subordinates and returned to his work.

After the spring of 1826, being released from his ecclesiastical office, he removed to Wilbraham and assumed the duties of the head of the Academy. These duties were numerous and onerous. It was not like coming into a long-established school, with everything essential settled and adjusted. Much had to be created, and some things had to be proved by experiment, and this not always successful. Much of the financial responsibility had to rest upon the new principal. Money had to be raised, and when raised the expenditure of it must be superintended by the same officer, and as there was little of it and great demands for that little, it required great wisdom to manage matters.

Mr. Fisk brought to his work a scholarly mind well trained, a profoundly religious spirit, a genial disposition and excellent practical judgment. These qualities somehow stamped themselves upon the character of the school, were communicated to both the teachers and the students, and what is of great interest, have perpetuated themselves ever since, being transmitted from generation to generation, and have done more to give the school a certain high quality and tone than almost any other influence.

We are under the impression that Mr. Fisk was on terms of easy familiarity with the students; that he was gentle and sympathetic, never undignified, firm and even stern when the occasion required it, and so was a most

Successful and Popular Governor.

He was a man, too, that commanded himself to public favor to a remarkable extent. This was of great advantage to the school in many ways. From the first, though a denominational academy, it was catholic spirit and educational character was such that large numbers resorted to it from families of other churches. It was more singular that this should be the case than that it had been so in later years.

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Our Book Table.

BYZANTINE EMPIRE. By C. W. OMAN, M. A., F. S. A. New York: G. P. Putnam's Sons.

We are glad to receive this volume and look it over, because it is so beautifully written, and because it corrects so many misapprehensions which we have had of a really great people, so close to us New Englanders in some respects—notably in their push and love of liberty. We refer to the old Byzantines, long before the days of Constantine. But when we pass beyond the inceptive period, there is a long record of both war and superstition. In the earlier history there were many surprises. This history of Mr. OMAN's gives, if a not altogether new, a fresh and vivid, view of the Byzantine Empire. We will quote one of the closing paragraphs:

"Mohammed II, rode through the breach, and descended into the city, uttering threats which were only too well understood by the Christians. The Turk struck his head, and sent it round their chief cities as the trophy of his victory. He had his men search for the Emperor, and the corpse of Constantine was found at last beneath a heap of slain, so gashed by the golden scimitar in his mail shose. The Turk struck his head, and sent it round their chief cities as the trophy of his victory. He had his men search for the Emperor, and the corpse of Constantine was found at last beneath a heap of slain, so gashed by the golden scimitar in his mail shose. The Turk struck his head, and sent it round their chief cities as the trophy of his victory. He had his men search for the Emperor, and the corpse of Constantine was found at last beneath a heap of slain, so gashed by the golden scimitar in his mail shose. 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ONE HUNDRED YEARS.

It is difficult to realize that only a century has passed since Wilbur Fisk was born. He filled so large a place in our ecclesiastical development and was so potent in giving fundamental shape to our educational work, that we are surprised to learn that his life does not reach farther back into the past of our history. Our readers were promised a memorial and re-presentation of this great man by the leading minds of the church in a special number. We leave our readers to judge of the measure of success with which the promise is fulfilled. We are exceedingly gratified that almost all of those who are now living who knew Wilbur Fisk as pupils and personal friends, have consented to write for this issue. We thus gather up into permanent form for the church most valuable material. We are gratified, also, that our entire American Methodism shares reverently and gladly in this tribute. Our sister church does him greatest honor. Does any reader doubt that if he were living today he would be as anxious to bring about a union of these severed branches of the church as he was anxious in his day to avert the separation? A perusal and study of this special number ought to be an inspiration both to ministers and people. Something of the great man's devoutness, holiness, consecration, concentration of purpose and loyalty to the denominational should be absorbed by every reader. This copy of ZION'S HERALD, with the special issues upon John Wesley and Gilbert Haven, mark an altogether new epoch in the making of a religious paper.

THE TENDENCY TO DETERIORATION.

Profound thinkers and close observers of life have frequently remarked the universal tendency to deterioration among living forms, unless counteracted by constant upward struggle and endeavor. This tendency is so general as to be recognized as a biological fact. Plants and animals are subject to degeneration, and must yield to the downward-dragging forces unless the upward struggle be strenuous and unremitting. Sometimes one sees a plant or an animal which has either been handicapped in this great life-battle, or else has grown sluggish and weak in self-development and self-defense. The deterioration is evident at once. The great downward drift of life, unresisted, has set in, and in time will submerge this failing creature existence.

So it is also with human life. The natural tendency is ever downward. The physical organism, left to itself, without exercise or training, does not have a tendency to become stronger and better, but weaker and worse. The mind resting in self-complacent attainment, or lack of attainment, immediately begins to gravitate down the intellectual scale. Above all, the soul of man, the spiritual nature, tends to deteriorate, unless the upward struggle be ceaselessly maintained. The inert spirit does not naturally rise, but sinks. A soul poising between heights and depths, does not feel so much the wings as the weights. It is ever the downward tendency which seizes upon life when the struggle ceases.

Let this great fact have due consideration in the Christian life. The tendency is always downward, not upward. Strange—and yet how terribly true! The instant the soul rests, gives itself up to repose, ceases to be active and aggressive, that instant the dark downward-drifting forces whirl about it and begin to sweep it toward the nether gloom. It is the never-relenting tendency to deterioration, a tendency which affects all life from lowest to highest. Not to be escaped, not to be foiled—only to be conquered by keen, earnest, continuous effort. Just as the neglected rose-bush sinks gradually into decline, bearing fewer and fewer, smaller, and smaller, roses, and at length becomes woody and sterile, so the human soul which neglects opportunities, neglects duties, and ceases to cultivate its best and richest life, yields to this inexorable law of deterioration, and finally becomes fruitless and worthless.

Christian brother, Christian sister, how is it with you? Are you increasing, or decreasing? struggling upward, or sinking downward? There is no middle way. Life must climb the rising path, or be carried along the descending road. The tendency is downward; the struggle must be upward. God help us all to fight it bravely and successfully!

THE AFTERMATH OF THE STRIKES.

The conflict which has been waging more or less virulently between labor and capital during the past year reflects no credit on the Christianity of this nineteenth century. It assuredly must not be assumed that there is no remedy for the present embitterment of feeling, and that these contests must continue to arise from time to time. Such a view is as unworthy as it is deplorable. While the relations between employers and employed must not be allowed to degenerate to one of oppressor and oppressed, there is every evidence that the fomenters of strikes are laboring sedulously to disseminate the doctrine that such a point has been already reached. When such competent authority as Henry George boldly asserts that a strike at once peaceful and successful is an impossibility, it makes us pause to think what is to be the outcome both to the striker and to the public of a line of conduct which almost inevitably precipitates us into a state of affairs akin to insurrection. It compels us to inquire whether the Golden Rule has become obsolete; to ask what has become of the new school of philosophers who, as Christian Socialists, were to ring out the old order of things and ring in the new. Have their labors been dissipated into thin air? This is to be decided at the recent investigation is such as to make men stand aghast as they read of the recklessness with which huge sums of money were paid for illegal purposes without let or hindrance from anybody. Such a thing as bookkeeping, or a system of checks and counter checks, seems to have been unknown, and the officers were held to no accountability for their use of the funds of the order. Receivers have been asked for in the various States, and the cessation of fresh blood flowing into the order is the natural and inevitable ending of its career. It is to be regretted that sincere and well-intentioned people, many of them members of Christian churches, will not more carefully weigh the ethics of enterprises they are invited to participate in, and it is to be hoped that they may hereafter consider their duty to deal fairly by their fellow men as paramount to any idea of immediate and extravagant gains.

Leaving for the moment the consideration of the line of conduct which employers should follow towards those in their employ, it is worth while to consider what is to be the effect on men, as in the case of strikers, who have been defeated in the battle which they waged for their alleged rights, who have found their self-denial and the suffering of their families of no avail, and that at the last the very opportunity to labor has been forbidden to them. Under these conditions it is natural for them to attribute all their misfortunes to a maladjusted world, where every man's hand is seemingly raised against them. The bitterness of spirit that is generated becomes transferred to the family circle, while the sense of fancied wrong rankles and germinates until these men are swept gradually and almost insensibly into the maelstrom of avarice.

The growing disregard of life and property, too, which are more and more the predominant features of the vast strike throughout the land, is another sad element of the whole business. It is but a short step from the wanton recklessness indulged by a mob of strikers to the practice of individual murder and rapine. The tie that sacredly binds the striker to his brother man is weakened, and, with the influence of strong drink so often a feature in these great strikes, he is borne steadily down the stream to sorrowful and disgraceful end. The general irreligiousness, to use no stronger term, which pervades these labor uprisings is patent to the most superficial observer. Did any one ever hear of a strike preceded with such a defiance of everything sacred, and oftener a season of dissipation than that? For these, and for many more reasons which might be readily adduced, the result of labor strikes, even where they are temporarily successful, can but be attended with the gravest consequences.

The thought will naturally arise, what are Christian men and women and the church of which they are a part doing to avert these impending dangers? Has any one heard of Christian missionaries going among the strikers in the recent troubles and preaching forbearance and gentleness under wrongs? Or have the employers themselves been approached and implored as representatives of a Christian community to remember that they were dealing with brother-men, and to stretch any rights they might possess to the utmost limit of forbearance in an effort to do the fullest justice to the men in their employ? If the Christian Church has not exhausted every resource in its power in the way of conciliation and arbitration, then it has not done its duty. Without for a moment considering the direct issue involved in the recent collision, no Christian man or woman should fail to have the tenderest sympathy and the most earnest solicitude for the misguided and often ignorant men who, bound down by the iron rules of organized labor, obey, often unwillingly, the arbitrary behests of leaders who have ambitious ends of their own to serve.

There are two propulsive forces which tend to a solution of the labor problem: These are education and true religion; and the growth of both is the precursor of a brighter and better day, when the relations of employer and employee shall be harmonious and of mutual benefit. To these may be added a stronger sense of justice in the American people, to which, as a court of final appeal, the laboring man can confidently present his cause, and where, without the disruption of society, he may be assured that his grievances will find a prompt and dispassionate adjustment. Organized labor must cease to be the tyranny which it has become; and capital must be willing to concede a reasonable participation in the profits which labor has helped to create.

Notwithstanding the recent terrible experiences, there are not lacking signs that we are tending, slowly perhaps but surely, toward this consummation devoutly to be wished; and that

the precepts of the Sermon on the Mount are to find a larger place than heretofore in the future business relations of the world.

The Order of the Iron Hall.

The Endowment Order known as the Iron Hall, which was organized by F. D. Somersby, March 28, 1851, has succumbed to the inexorable law of mathematics, hastened by peculations and reckless use of the funds of the order, in total disregard of all business principles. Its sanguiine head, it is true, held out illusory promises of reconstruction which have been accepted by some of the more credulous members of the association.

Its first payments fell due in 1857, when it paid \$1,000 each to 1,100 members, the remainder of the 2,500 members secured the first year having lapsed. In 1858 it paid off \$2,100; in 1859, \$1,300; and in 1860 about \$650 members. The total liabilities of the order were nearly fifty million dollars.

To pay this enormous amount it had, Jan. 1, nominal assets of about two and a half millions and the privilege of assessing its 65,204 members not more than twenty-five dollars per annum. The assets themselves, as shown by recent investigations, had materially shrunk, owing to bad investments. The few thousand members who have secured their \$1,000 each have done so at a cost to themselves of \$300 or \$400, and the remainder has been taken from their less fortunate brethren, who, if they had little to show for the money invested, can comfort themselves with the assurance that there are no immoral gains to be laid at their door, whatever their original purpose might have been.

The Iron Hall has long been quoted as the one order which was to prove that the impossible in finance could certainly be accomplished; and its collapse will go far towards showing men that there is no royal road to wealth. Its influence in perverting men's minds has been more pernicious than that of all the other orders combined. The evidence elicited at the recent investigation is such as to make men stand aghast as they read of the recklessness with which huge sums of money were paid for illegal purposes without let or hindrance from anybody. Such a thing as bookkeeping, or a system of checks and counter checks, seems to have been unknown, and the officers were held to no accountability for their use of the funds of the order. Receivers have been asked for in the various States, and the cessation of fresh blood flowing into the order is the natural and inevitable ending of its career.

On Friday, August 5, he was at Hallowell, R. I. This meeting is held upon the grounds of the Adventists (hired for the occasion). Rev. S. O. Benton, presiding elder of the Providence District, had successful charge of this meeting. We found Bishop Foss upon the ground, a small number of ministers and perhaps five hundred people. There was evidence of a gracious spirit in the services. The meetings seem to be mainly for edification and spiritual instruction. A goodly number of members of the Advent denomina-

tion were present and manifested a joyful and helpful spirit of Christian fellowship.

August 8th, in the evening, the editor preached at Yarmouth camp-ground. This is a charming place, growing more beautiful every year. It is a favorite meeting with the writer—for several reasons: A large number of families come to the ground to remain through the entire service.

12. When, in the course of my employment, a passage of Scripture occurs to my mind, or a striking thought occurs to me, I will write two hours each day.

13. Will spend two hours in some regular scientific or literary study.

14. Will spend one hour in miscellaneous reading.

15. One hour for devotions at noon.

16. One hour for dinner.

17. One hour each day in preparing my illness-courses for the Sabbath.

18. The remainder of the day will generally be devoted to visiting.

19. Whenever constrained to break in upon my regular course, I will endeavor to prevent loss of time by returning to it as soon as may be, and then attend to those branches which my judgment dictates it will be most imprudent to neglect; at all times remembering not to curtail my devotions, or my preparation for the Sabbath.

20. When, in the course of my employment, a passage of Scripture occurs to my mind, or a striking thought occurs to me, I will write two hours each day.

21. In my devotions it shall be my particular duty to pray for a blessing of the work of grace in my heart, and for a revival of the work of God in the town where I labor.

14. I must not dine out on the Sabbath.

festation here of such earnest and simple Christian purpose and devotion. Dr. Lindsay is an excellent manager upon such occasions. Rev. C. F. Rice exhorted at the close of our sermon with thoughtful and inspiring fervor. For those who yearn for the spirit of the old days at the camp-meeting, we gratefully and unhesitatingly advise them to visit Sterling.

On Wednesday morning, August 24, we preached at Ashbury Grove. Rev. Dr. J. O. Knowles, the new presiding elder, seemed born to lead the spiritual host to largest success. We were much pleased with the sympathetic and devout spirit exhibited by the large number of ministers present. These lines are written before the full results of the meeting are known, but we are confident that great good has been done.

On Friday morning, August 26, we preached at Laurel Park, Northampton. Rev. E. R. Thorndale was in charge, royally sustained as he is greatly beloved by the ministers of his district. It was gratefully characterized as the best meeting ever held on the grounds. The members of the churches represented were greatly quickened and a good number of conversions were reported.

The interests of the Epworth League were heartily fostered and sustained at the several camp grounds.

These visits were highly enjoyed. The writer was especially profited in soul thereby. The greeting and fellowship with the ministers was delightful; they seemed to us to be godly, spiritual and kindly loyal to their mission. Our appreciation of the camp-meeting and its utility is quickened and intensified.

We believe that our church might still make much more and get much more good from the camp-meeting. Some phases of the work may have to be dropped or emphasized less, but the matter of Biblical instruction, edification and quickening for the church never was more easily possible. It is true that we get at the camp-ground an exemplification of the law of "measure for measure." They who receive good are to do good to all.

But I came near forgetting the way in which intemperance is to be treated: A certain Dr. Rainford, of New York, would have the church go into the business and thus make it respectable. And it really appears that this man is serious in making the proposition. And it is an Englishman, by birth, that makes such a proposition; and yet he knows that in his native land there is more shocking drunkenness than in this land where there is somewhat of restraint exercised everywhere to limit the sale of liquor.

There are cheering signs in the old world today. Local option will soon be the law in England, Scotland and Ireland, and genuine prohibition will be the next step. The present Parliament is in favor of local option.

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wonder that she suspected that Christ Himself cared less for those in the fold than for those out in "the mountains fierce and wild." No wonder the primitive church prospered so well when it exercised such tender care over its young converts.

The new Concordia prepared by Dr. James Strong will be published by our Book Concern early next year.

Says the *Northwestern*: —

"It is seriously proposed in China to have a representative of the missionaries as minister of religion at Pekin, with whom the imperial and foreign countries shall deal in all the matters pertaining to the missions in all their branches. It is urged in favor of the proposition to establish such a missionary representative, that the leaders of Chinese thought and government may have easy access to the government leaders of China, in order to understand each other's right. As China has a minister of religion, it is believed that the government will favor the proposition."

A sword always divides. It separates the member that is doomed to destruction from the body that is saved. "Even to the dividing asunder bone and marrow." That is the process that is going on, the world over. On the one hand, the preaching of the Word is steepling the hearts of unbelievers to brave their own destruction and is cutting them off from the living body which shall be saved by the love of Christ. On the other hand, the larger portion of mankind are being cut asunder from the wicked and unbelieving by the sword of the Spirit, and saved by this separation.

Says the *Boston Journal*: —

"Mr. Bennett, in his address on 'The Economic Crisis in Massachusetts' before the American Economic Association at Chautauqua, cited the following amusing instance of the extravagance of the managers of the endowment societies. One of the officers of the Order of the Good Shepherd, Mrs. Jessie Allen of the Supreme Court that he was the Supreme Chaplain of the order, and that his duty was to open the Supreme Session with prayer. This session was held once in two years. His Supreme Salary was \$7,000 per annum, and his expenses, including the members' dues \$15,000. It is true that his qualifications for the office were peculiar. He had served diligently as a clerk in a grocery store at \$1 a week."

You have heard of a book written in partisanship. You have heard of a great war-painting on which one master was engaged to make the landscape, another to draw the figures, a third to paint the military costumes, and still others to give expression to faces of the contending men, to the dead as well as the living. And yet the whole appeared as the work of but one hand. For centuries the inspired prophets of God were at work on a wonderful picture. Abraham took up the brush and drew the outline of a mighty nation which should be as the sands of the sea-shore, enjoying the favor of God. Moses added the figure of a mighty Deliverer, who was to lay the corner-stone of this nation. David added a touch, and the Captain and Saviour became a King in power and glory. Daniel painted the perspective of an eternal vista of peaceful and glorious reign. Isaiah laid on the other and more pathetic shades, and, behold, this Deliverer and Prince becomes the Brother of mankind, suffering, and despised of all men. Then Ezekiel and Joel, and John the Baptist, came in their turns and filled in and finished out the wonderful picture, until the great Messianic painting was completed; and, by and by, One was born in the very manger, and heralded by the very angels, and grew up the very same boy, and received the very same baptism, and endured the same temptations, and suffered the same reproach, and finally died the very same death upon the cross looming up in the picture, which all the prophet-painters had put upon the canvas; and, behold, when the world looked upon the picture and upon the man, they said: 'It is He; the Son of God, the Saviour of the world.'

Rev. C. W. Dockrill, of Newport, N. H., writes thus interestingly of his vacation: —

"When planning a vacation trip, the cool sea breezes of St. John, N. B., allure me to the city of my nativity. Taking passage on the good steamer 'Cumberland' of the Atlantic line, on Monday, Aug. 1, we were at 5 o'clock in the morning in sight of the Boston harbor. We have passed Thatcher's Island when the machinery stops, and the passengers exclaim, 'What can be the matter?' We find that the main shaft is over heated. As we enter Passamaquoddy Bay the fog lifts, and one of the finest pieces of scenery on the continent greets the eye. Loses not a single feature. We can hear the warning, guiding fog-whistles all along the coast; and then outside the harbor of St. John we come to anchor for about three hours, when it clears and we run up to the wharf; it being about 1:30 A. M. The passengers have returned, but a few of us go ashore at that early hour."

"Old friends are met and friendships renewed, families are visited, but the fog continues day after day. Sabbath is at hand. Attended the meeting of the Central Methodist Church in the morning, my old friend, Rev. C. H. Paisley, preached a thoughtful, excellent sermon. In the evening my fellow-student, Rev. H. Sprague, D. D., pastor of the First, the principal Congregational church, drove me to Chautauqua. It was a scholarly, grand, spiritual sermon. Dr. Sprague has no peer as a preacher in Canadian Methodism, and I could wish that his physical strength was somewhat equal to his mental powers. This church is the most beautiful in the Maritime Province, nor has Boston Methodism an edition which is its equal."

"On Monday I visited the Preachers' Meeting. The pastors of the nine Methodist churches in the city were in a 'place' where the young preachers were 'say'ing their training, and this is arranged at their Monday meeting. Every pastor is called upon to report his charge for the previous week. Having upon invitation made a few remarks, and receiving a hearty round of applause, I was asked several questions about our Preachers' Aid Fund. There was an expression of surprise that our great Methodist Episcopal Church had not made some systematic provision by a general fund for superannuated preachers."

"A few months ago the Methodists of Fairville, a suburb of the city, lost their church by fire, and Aug. 16 their parsonage was burned. Rev. D. Chapman, the pastor, lost his clothing, money, and papers. His wife and son each lost a gold watch. It is a sad calamity, and pastor and people deserve the practical sympathy of Methodists everywhere."

Acknowledgment from Dr. Butler.

Received since our last acknowledgment, and sent to India on behalf of the building of village chapels in the North India Missions, the following sums: —

A Friend in the West. \$500
The Epworth League of Parkman St. Church, by C. G. Conkin. 50

Total. \$500

This, I presume, closes our effort on the behalf. Within a few days I expect to have the promised interview with Rev. Dr. W. A. Parker, and to gain full information as to what has been already accomplished, and the condition of the little fund remaining to carry on the effort yearly by the Com-

ference. This done I intend to present to our friends, in the columns of the *HERALD*, the glad results of their liberality.

W. M. BUTLER.

General Missionary Committee.

The General Missionary Committee of the Methodist Episcopal Church will meet in Baltimore, Md., on Wednesday, Nov. 9, at 10 A. M. The church in which the sessions will be held will be announced at a later date.

C. C. McCabe, J. O. Pick, A. B. Leonard, Cor. Secs. R. Hunt, Tress. Karl Cranston, Ass't. Treas.

The Conferences.

NEW ENGLAND CONFERENCE.

Lynn District.

Wakefield. — This church voted its pastor a month's vacation, and to supply the pulpit. He and his family have already spent two weeks at Mattapoisett, and this week they go to Syracuse, N. Y. Dr. Compton of Valparaiso, Chilo, Bro. Dwight, of Melrose, Bro. Daniel Richards, a former pastor of this church, and the presiding elder, Dr. J. O. Knowles, supply the pulpit in his absence.

Springfield District.

Ludlow. — Under the direction of Rev. Mr. Durbin this church will hold a three days' grove meeting near Red Bridge, from Aug. 31 to Sept. 2. Among the preachers will be Rev. A. H. Herrick, Rev. G. W. Simons, Rev. S. B. Swett, Presiding Elder Thorneville, Rev. J. H. Stubbs, Rev. H. G. Alley, and Mr. Parks of the Christian Crusaders.

Springfield, State Street. — Rev. Dr. Wm. Rice preached on Aug. 21, Rev. W. H. Meredithe supplying for Rev. Mr. Knox at Holbrook.

Trinity. — This pulpit was supplied on Aug. 28 by Rev. Alfred Evans, of Savoy, Rev. Wallace MacMullen being at the Laurel Park camp meeting.

St. Luke's. — Rev. Joseph Scott supplied this church on the 28th.

Laurel Park. — The rain of Thursday and Friday and the dampness of Saturday interfered somewhat with the camp-meeting attendance, but the interest has been good.

HAZEN.

N. E. SOUTHERN CONFERENCE.

Provident District.

Phenix. — The first quarterly conference recently held was of more than ordinary interest. The reports from pastor, Sunday-school superintendents and recording steward were particularly encouraging, the latter showing all current bills paid with money in the treasury.

The bills which had been incurred for church improvement have all been paid.

The church is now contemplating electric lighting and other attractions to aid in the general work. There is now a most fraternal feeling in the officiary of the church.

At the beginning of the year, it was proposed to hold monthly meetings of the official board and that with the quarterly conference opened with a love-fest. This has been observed, with great profit to the brethren.

The class and prayer-meetings have been supported by the official brethren, who have in every way shown their willingness to aid the pastor in the work of the church.

Several persons have been received lately by certificates. The salary of the pastor, Rev. J. S. Wadsworth, has been increased nearly

R.

NEW HAMPSHIRE CONFERENCE.
Manchester District.

Morristown. — A few days ago our church received a gift of \$175 from one of our young men to pay for fesoing the new edifice. This is the way God has been answering the prayers of His people here. All our financial interests — rebuilding and current expenses — were put upon the gospel basis.

Commercial and cash-penny methods were discarded, and the voluntary principle established. Many earnest prayers have been offered, much princely giving has been done, and many Providential tokens have been bestowed. Subscriptions covering the entire cost — over \$3,000 — have been made and mostly paid.

Mr. John Kimball, a business man of the place, made us a generous donation of work and cushions costing over \$400; Miss Grace Blanchard gave the pulpit suit, costing \$50, and has since given her heart to the Saviour; now her brother Arthur comes forward with the kind offering above mentioned. The prayers of the church, and we trust of all friends of the church who read these lines, will ascend to God for the salvation of these two generous men. Many others have given as freely according to their means.

Two of the young girls who obtained the largest sums for the lights have also consecrated their young lives to Christ since the dedication. May all these precious children come! We hope all contributors who have not yet done so, will follow their gifts with their hearts to the Master.

The great meeting of all in this respect was the State Holiness Camp-meeting at Eaton Rapids, conducted by Dr. Keen and Rev. J. H. Smith. Mr. Smith is a great preacher, and Dr. Keen is a great general, and the meeting was wonderful as a work of grace among believers, although there were few sinners converted. And Reed City were the two great camp-meetings of Michigan this season.

Some people who attended both report that the latter was the more remarkable of the two.

The "gate fee" keeps many of the unconverted away, and so the work of grace has been mostly with the professing Christians. And in the meetings this year, this work has been very precious.

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The great meeting of all in this respect

The Family.

PRINCIPLE AND POLICY.

PHOEBE PARMELER.

Two friends of mine as different as may be! The one I trust—he tells me naught but truth. He guards my stronger hours, no coward he; When I am weak his steadfast face he shows; And though his words are hard with no disguise, He shows the end to be a triumph sure.

The other friend—I hardly call him so— Smiles ever in my face, and tells my heart To rest upon the question, "If I ought."

"Take that which seems the easiest; take no part In strife unseemly; look you to yourself.

Do that which pleases, calls men to your side.

Will you mis popularity for whims?

Will you content with thoughts, loose caste and pride?

Let others do the things which call for strife. You close your eyes and let not any tears Of sorrow, wrong or sin disturb your peace. See to yourself and own, and have no fears!"

But Principle, calm-eyed and earnest, speaks: "Do not for present gain loss all beside; The gain of good will not be as you think. We grow in striving, gain in losing pride.

The cause we seek is changed to worthless stuff. And right grows bright as we its standard hold; And others, seeing, choose it for its worth. As men choose tried and proven shining gold."

THE CITY OF GOD.

Four-square it lies, with walls of gleaming pearl And gates that are not shut at day by day; There evermore their wings the storm winds furl, And night falls not upon the burning bay.

Wings by day, and thunders in its grand thronos.

The happy people tread, whose mortal road Led straight to that fair home of endless songs, The city, beautiful and vast, of God.

Eye hath not seen, ear hath not heard, the joy, The light, the bloom, of that sweet dwelling-place, Where praise is the rapturous employ.

Of those who there behold God's loving face. Here, frasted by many a wondrous care, We cannot dream of all the glory there, In that bright city, beautiful, of God.

There can have waited for our coming long, Bitten thinings in the mystery of death, They catch some fragrance of our bright song, The while the eternal years are as a breath,

There we shall go one gladsome day of peace, And drop forever every numbering load, And we shall view, undimmed by earth's low haze, The city, beautiful and vast, of God.

In that great city we shall see the King, And tell him How we took by the hand And let us, in our weakness, drag and cling, Yet it is not so; the day is come, And with the mother walk as night comes on.

And wish that home were on some shorter road,

Oh, with what pleasure shall we look upon Our Saviour in the city of our God!

—MARGARET E. SANSTED, in *Congregationalist*.

THOUGHTS FOR THE THOUGHTFUL.

"What is the beginning? Love. What is the course? Love still."

What is the goal? The goal is love on the happy hill."

Is there nothing then but love, search we sky or earth?

There is nothing out of love that hath perpetual worth.

All that is bad but only love; all things fall or flee;

There is nothing left but love worthy you and me."

After this recitation Dr. Fisk asked my name. I told him it was Minerva Chase. He said, "You have a heathen name, but I hope you will be a little Christian." (I never liked my name so well afterwards.)

The advent of this wonderful man to this town was like the visit of a ministering angel.

My father's ancestors were Baptist, my mother's Congregational after the old style, and the doctrine of a full salvation from such an ambassador was like a message from the skies. Never shall I forget how, in after years, my pride was wounded when my father and mother distinguished themselves as Methodists by the custom of rising in the congregation during singing and kneeling during prayer.

Dr. Fisk visited every family in town, and there followed a wonderful revival of religion.

There being no church edifice for this new sect, he preached in a very large new barn, which was packed with earnest listeners. I can see him now as he stood upon the scaffold, his face all illuminated with the power of the Holy Ghost. After this service he baptized by immersion nineteen happy converts.

Dr. Fisk was at this time presiding elder on a district which included some dozen towns.

A. D. Merrill was "preacher in charge," and lived in Unity, N. H. Dr. Fisk was really a missionary having a large parish. It was through his influence that a missionary spirit was awakened in my native town. My mother was so moved by his appeals for the heathen world, that she gave her most cherished jewels into the treasury of the Lord.

The example of this sainted man during all these years has been cherished in my memory, both admonishing and cheering me. The influence of his words point ever to higher attainments in the Christian life. He seems to be with me still—no less a personal presence in old age than in childhood.

first was only stagnation; the last was rest. For in rest there are always two elements—tranquillity and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness. This it was in Christ.—Henry Drummond.

A friend has many functions. He comes as the brightener into our life to double joys and halve our griefs. He comes as the counselor to give wisdom to our plans. He comes as the strengthener to multiply our opportunities and be hands and feet for us in our absence. But, above all use like this, he comes as our rebuker to explain our failures and shame us from our lowness; as our purifier, to uplift our ideal, whose life to us is a constant challenge in our heart. "Friend, come up higher, higher with me; with you and I may be higher than love loves."

With such conditions it was not to be wondered at that the mother and family are spoiled. The mother really feels worse

over the mistakes and impatient words uttered than any of the family, and her conscience is sore on their account; yet she explains her conduct by saying, "I wanted to help it; my nerves were all out of order." There must have been some cause for the nerves being out of order, and this is usually found in the day preceding. On this day she arose feeling fresh and bright to begin her day's labors. She felt just like working, and went about it willingly and cheerfully. When the afternoon came she felt tired enough to stop, and that is what she should have done. But no; she kept right on because there was something she wanted to finish, and at the end of the day she was too tired to eat, and went to bed unchanged in her clothes, blue eyes were troubled and half afloat in tears. She was saying in a baby voice, which opposition had caused to rise to its highest pitch, "Papa and auntie, I must; mamma told me to before she went to sleep." Seeing the attention of the other passengers drawn upon them, the father flushed and made no further remonstrance, and the lady also drew back. The little tot got down reverently upon her knees by the side of the birth, clasped her tiny hands, and began:

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
and so on through it all until the final Amen," adding, "God b'ess papa and auntie and poor little Annie, whose mamma has gone away."

"Then, unresisting, they tucked her into the birth. There was no more story telling, no more grumbling, no more growling that night. The train rumbled on with the sleeping mother in the baggage car and the sleeping orphan."—*Christian Advocate*.

ABOUT WOMEN.

Liliuokalani, Queen of the Sandwich Islands, is so ardent a temperance advocate that she will have no wines or spirituous liquors at her dinners or receptions.

—Miss Elizabeth U. Yates, of Round Pond, Me., has lately been giving addresses before summer assemblies in Pennsylvania.

—In New York last year 1,434 husbands procured divorces from their wives on the ground of drunkenness. During the same year 12,432 wives procured divorces from their husbands on the same charge.

—Mrs. S. F. Grubb, president of the Kansas W. C. T. U., has spoken eighty-eight times in our State, and held ten conventions, since she was made president last year. She has never omitted to treat the subject of temperance work by farmers' wives.

—Mrs. S. M. Perkins, of Cleveland, Ohio, has just completed a summer course of literary lectures, on consecutive Monday afternoons. They were given in parlors, the last at the house of Mrs. Holmes, on Euclid Avenue. They were well attended and highly appreciated.

—Mrs. J. F. Jenkins, of Los Angeles, Cal., is preparing for exhibition at the World's Fair a tapestry picture representing the surrender of Queen of Scots to the confederate lords, in 1567. The study is six by four feet, and will contain, when completed, the figures of 35 men and women, four horses, four banners, a large tree, with a foreground of grass, shrubbery and other accessories. The queen is mounted on a horse elegantly caparisoned, her costume being of royal purple. Mounted attendants follow, being Highlanders in bright Scotch plaids, with battle axes and spears. Mrs. Jenkins began her work eight years ago.

—Women have been voting for twenty years in Wyoming," says Senator Webb of that State, "and there is not a better governed community from one end of the land to the other. For the first time they will vote this year on a choice of a president, and I will vouch for their judgment and independence. I believe the day is coming when every State will see the injustice and disadvantage of denying political rights because of sex."

—The women of Minneapolis, believing that a more intimate knowledge of one another's work would result in larger mutual sympathy and greater unity of thought, and therefore in more effective action, have formed a "Council of Women's Organizations" as a means of prosecuting work of common interest. Any society of women of Minneapolis, the nature of whose work is satisfactory to the executive committee, may become a member of this council, by endorsing the constitution and paying an annual fee of \$2. Forty-seven societies have joined the council. These include literary clubs, societies of art, history, temperance, philanthropy, educational, church and scientific societies and reform clubs.

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UNCOMFORTABLE DAYS.

THERE are so many things occurring in the household of a family of any size to ruffle the feelings of a housewife, that it is not a very easy matter for her to be agreeable at all times. They are usually little things, too trivial to be hardly noticed by most people; nor would they be by the housewife at other times, but when she is in a hurry, or tired and exhausted, it is the little things that distract her. There are some days when every little thing appears to vex her. She arises in the morning with a general out-of-sorts feeling with everybody and everything around her. She feels that the day is going to be a hard one, and it always is. Everybody seems determined to annoy her. Her head aches; the baby is crosser than usual; everything she tries to cook burns; the fire is either too hot or it won't burn at all. In fact, the whole house has an air of topsy-turvyness, and the housekeeper's nerves are in the same state. When speaking to the children she does so in a quick, nervous, impatient way, and the little ones know instantly that her mother is not well, and they try to be as still as they can.

—Madame Diculay, the wife of the distinguished French explorer, has accompanied him on all his expeditions. She wears men's clothes, having become accustomed to them in her journeys through wild regions, and she has obtained from the French government a special authorization to wear male attire upon the streets of Paris. To gain this she and her husband affirmed that to the best of their belief it was absolutely necessary to her health to continue to wear the garments to which she had become accustomed. At the same time she does not approve of women making this change in their apparel unless circumstances force them to it.

—Mrs. Sarah B. Cooper, of San Francisco, has taught an adult Bible class for more than forty years. She now has in the First Congregational Church at San Francisco a class with a membership of over 300 intelligent men and women. Visitors from all over the country may be seen in this class from Sabbath to Sabbath. Her method of teaching is Socratic, and her power to draw out the best from her hearers is remarkable. The fine kindergarten work of the Golden Gate Association has its inspiration in this notable class. Over ten thousand little children have been trained in the kindergartens founded by this association.

SILENCE BY A PRAYER.

“W” est passengers that ever got together in a Pullman car one warm June night coming up from Atlanta over the Piedmont line,” says a writer in the *Philadelphia Times*. “There were several reasons for the surly dullness, which deepened as the evening wore on. The weather was clammy and uncomfortable, while to open the windows was to invite a coat of soot and showers of cinders. Moreover, the supper at Charlotte had been undeniably bad.

“With such conditions it was not to be

wondered at that the mother and family are spoiled. The mother really feels worse

over the mistakes and impatient words uttered than any of the family, and her conscience is sore on their account; yet she explains her conduct by saying, “I wanted to help it; my nerves were all out of order.” There must have been some cause for the nerves being out of order, and this is usually found in the day preceding. On this day she arose feeling fresh and bright to begin her day's labors. She felt just like working, and went about it willingly and cheerfully. When the afternoon came she felt tired enough to stop, and that is what she should have done. But no; she kept right on because there was something she wanted to finish, and at the end of the day she was too tired to eat, and went to bed unchanged in her clothes, blue eyes were troubled and half afloat in tears. She was saying in a baby voice, which opposition had caused to rise to its highest pitch, “Papa and auntie, I must; mamma told me to before she went to sleep.” Seeing the attention of the other passengers drawn upon them, the father flushed and made no further remonstrance, and the lady also drew back. The little tot got down reverently upon her knees by the side of the birth, clasped her tiny hands, and began:

“By and by there were sounds of a slight disturbance from the back part of the car, which caused every one to turn his eyes thither. In the middle of the aisle stood a little fairy form, clad in a snow night-dress, her golden curls shaking over her shoulders by the rockings of the car. Her blue eyes were troubled and half afloat in tears. She was saying in a baby voice, which opposition had caused to rise to its highest pitch, “Papa and auntie, I must; mamma told me to before she went to sleep.” Seeing the attention of the other passengers drawn upon them, the father flushed and made no further remonstrance, and the lady also drew back. Just behind Mollie, unknown to her, was

brother Tom particularly. She knew mamma and papa were anxious about him; he was beginning to like to go down street evenings, and be round with fellows they did not like. Oh, if she could only help him! But she couldn't; he would never pay any attention to her, she knew.

“Well,” she thought rather sadly, “if I

cannot help any one, I will try to do as Miss Winslow said, though I think she is mis-

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The Sunday School.

THIRD QUARTER, LESSON XI.

Sunday, September 11.

Acts 8: 26-40.

Rev. W. O. HOLWAY, U. S. N.

PHILIP AND THE ETHIOPIAN.

I. Preliminary.

1. GORDES TEXT. "He that believeth on the Son hath everlasting life" (John 3: 36).

2. DATE: A. D. 37; immediately after the last lesson.

3. PLACE: The desert region, southward of Jerusalem, near Gaza.

4. HOME READINGS: Monday — Acts 8: 26-40, Tuesday — Acts 28: 23-31. Wednesday — Acts 26: 22-39. Thursday — Acts 17: 1-11. Friday — 1 Cor. 1: 18-26. Saturday — Matt. 3: 7-17. Sunday — 1 Cor. 1: 1-11.

II. Introductory.

Philip's work was not confined to Samaria. In obedience to a divine direction he went to the great highway leading from Jerusalem to Gaza, through the southwestern desert. There he encountered another traveler on the same road, an Ethiopian eunuch, a high official, the treasurer of Queen Candace, who ruled the great monarchy in the south of Egypt, whose capital was at Meroe. This official was riding in his chariot on his return from the Holy City, which he had visited for purposes of worship, and was occupying his time in studying in the Septuagint version, a portion of Isaiah's prophecy. Prompted by an immediate suggestion of the Spirit, Philip hastened to the chariot, and on hearing the words which the official was at that moment reading aloud, he inquired of him if he understood their import. The eunuch confessed his need of an interpreter and invited the evangelist to take a seat at his side. The Scripture which perplexed him was that pathetic prophecy of the Messiah being "led as a sheep to the slaughter" — unmastered fulfilled by Christ in His non-resistance, patience, silence, and submission to a sacrificial death. In his humiliation his judgment, etc. — "In the contempt, violence, outrage which He suffered, the rights of justice and humanity were withheld from Him" (Hackett). He was not allowed a fair trial. Says Glong: "Jesus appeared in a form so humble, a man so poor and insignificant, that Pilate, though convinced of His innocence, thought it not worth while to hazard anything to preserve His life." Who shall declare His generation? — variously interpreted to mean, "Who shall declare His spiritual posterity?" (Meyer). "Who shall describe the wickedness of His generation, or contemporaries?" (Hackett, Alford, DeWette, Robinson). "Who shall declare His ineffable generation as the everlasting Son of the Father?" (Schaff). "Who will care to bestow thought on a career so prematurely cut short?" (R. Payne Smith). His life is taken, etc. — language indicating a violent death.

The quotation is from Isaiah 53: 7, 8, and is from the Septuagint or Greek version. The original prophecy was uttered seven centuries before the event, and was in direct opposition to the popular belief respecting the Messiah. It is unmistakable that Bollingbroke asserted that Christ brought about His own crucifixion, or order to enable His disciples to appeal to the prophecy which He had thus fulfilled (Abbott).

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27. Arose and went — unquestioning obedience. Ethiopia — the wealthy district south of Egypt, the Hebrew "Cush," the modern Nubia, Sennar, and part of Abyssinia. A eunuch of great authority. — Says Whedon: "The word etymologically signifies 'a couch-keeper,' and designates a class of mutilated men who are in the East appointed to guard the harems. But as in the palaces of the princes such persons often gained the personal confidence of the despot and became his chief adviser, so the very word 'eunuch' was often used of officers of State who belonged not to this injured class." Candace — a royal or dynastic title like Pharaoh or Caesar, rather than a proper name. Queens ruled at Meroe, the fertile island formed by two branches of the Nile, in the south of Egypt, for several centuries. Had the charge of all (R. V., "was over all") her treasure — lord high treasurer. In those days treasure-houses and even treasure-cities were common. The man was the custodian of the accumulated wealth of the kingdom. Come to Jerusalem . . . worship — a distance of more than two hundred miles. He had probably come up to the Feast of Tabernacles, and was a "proselyte of the gate." Farar thinks there is reason for believing that Ethiopia "had been to a certain degree converted to Judaism by Jews who penetrated into it from Egypt in the days of Ptolemy." Ethiopian tradition gives to this man the name of Inde, and makes him the first evangelist of his country.

The parts of partition were one after another being thrown down; the Samaritans were already in full possession of the Gospel; it was next to be shown that none of those physical anomalies, which excluded from the congregation of the Lord under the Old Covenant, formed any bar to Christian baptism and the inheritance among believers, and thus the way gradually

was prepared for the great and as yet incomprehensible truth of Galatians 3: 28 (Alford).

28-31. Was returning. — He had doubtless heard about Stephen's martyrdom, and about Jesus and His claims, and Pentecost, and the rising church. Was reading Isaacs the prophet (R. V., "the prophet Isaiah") — not simply because the rabbis prescribed the study of the Scriptures for those traveling without a companion, but because he was deeply interested and touched by Isaiah's tender prediction. Orientals commonly read aloud. His version, as appears from the quotation, was the Greek, or Septuagint, well known at that time in Egypt. The Spirit said — an inward and unmistakable direction of the Spirit. Jolt thyself — or "attack thyself," don't leave this chariot till released by Me. Philip ran. — Notice the slowness of his obedience. Understand thou what thou readest? — The play upon the words in the Greek does not appear in the English. Whedon suggests this parallel: "Heedest what thou readest?" This bright way of putting it was meant by Philip "to arouse the mind through the ear" (Hackett). How can I? etc. — Notice the eunuch's earnestness and humility and docility. (R. V., "besought") Philip . . . come up. — He does not stand upon dignity. The truth is so dear to him that its interpreter is gladly invited to share its seat and seat.

A thousand difficulties might have been started in the mind of Philip if he had reflected a little. The eunuch was a stranger; he had the appearance of a man of rank; he was engaged in reading; he might be indisposed to be interrupted, or to converse, etc. But Philip obeyed without any hesitation the monitions of the Spirit, and ran to him. It is well to follow the first suggestions of the Spirit; to yield to the clear indications of duty, and perform it at once (Barres).

32, 33. The place of the Scripture. — Plumpire, Whedon and others understand this to refer to one of the fifty-four "sections" into which the Prophets were divided for reading in the public service after Antiochus forbade the Law to be read; Meyer and Hackett contend that simply the "passage," not the "section," is here referred to. (R. V., "as a sheep to the slaughter" — unmistakably fulfilled by Christ in His non-resistance, patience, silence, and submission to a sacrificial death. In his humiliation his judgment, etc. — "In the contempt, violence, outrage which He suffered, the rights of justice and humanity were withheld from Him" (Hackett). He was not allowed a fair trial. Says Glong: "Jesus appeared in a form so humble, a man so poor and insignificant, that Pilate, though convinced of His innocence, thought it not worth while to hazard anything to preserve His life." Who shall declare His generation? — variously interpreted to mean, "Who shall declare His spiritual posterity?" (Meyer). "Who shall describe the wickedness of His generation, or contemporaries?" (Hackett, Alford, DeWette, Robinson). "Who shall declare His ineffable generation as the everlasting Son of the Father?" (Schaff). "Who will care to bestow thought on a career so prematurely cut short?" (R. Payne Smith). His life is taken, etc. — language indicating a violent death.

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